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AUTHOR Merrick, Rose Marie
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ABSTRACT

Multicultural education is designed to increase cultural awareness and decrease ethnocentrism. This paper contains 31 article annotations that examine multicultural education through: (1) the current status of programs at the national and state levels, along with teachers' attitudes and professional practices; (2) college and university courses designed to enhance cross cultural awareness and tolerance and their impact on preservice teachers; and (3) actual elementary and secondary classroom experiences. From the analysis of the articles, the following conclusions were reached: (1) although educators favor multicultural education, the programs receive little attention for implementation; (2) multicultural training received by preservice teachers is not always transferred into their classroom; and (3) the effort to remove racial bias from textbooks has been successful. The recommendations include providing materials and training for teachers, promoting positive attitudes among ethnic groups, requiring college students to take more courses that enhance cultural awareness, and examining student materials for racial or ethnic bias. A glossary is included. (DJC)

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MULTICULTURAL EDUCATION:

A STEP TOWARD PLURALISM

BY

Rose Marie Merrick

Graduate Student

Study Directed

by

Charles R. DuVall, Ph.D.

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PERSONAL BACKGROUND

Name: Rose Marie Merrick

Address: 61070 Locust Road
South Bend, Indiana 46614

Education: B.A. from Ball State University (August 1983)
Major area of study: Spanish
Minor areas of study: Music and Multicultural Education

Teaching Experience: Bilingual Department, South Bend Community Schools (1983-1985)
High school Spanish teacher, Bremen Public Schools (1985-1987)

Interest In Topic: I received my first multicultural training with Dr. Charles R. Payne at Ball State University. My teaching experience has included working with migrant children through the Bilingual Department of the South Bend Community Schools. I have travelled to Mexico three times and Spain once with different Spanish clubs. My past has allowed me to meet, work with, and teach individuals from diverse cultural and ethnic backgrounds, and I hope to use these valuable experiences to increase my students' cultural awareness.

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INTRODUCTION

The "melting pot" theory has become inappropriate for America in the 1980s because of the presence of cultural diversity in our society and the fact that people are becoming proud of their ethnic differences (Aotaki-Phenice, 41). Multicultural education rejects the "melting pot" theory and advocates movement toward a culturally pluralistic society (Bennett et al., 43).

By the middle 1960s ethnic study courses were becoming part of the college curriculum and minority faculty members became a more visible part of most colleges. High schools in New York City, Chicago, Los Angeles, Houston, and other major cities offered courses that contained minority group experiences (Pate and Garcia, 132). Not until the Civil Rights protests of the 1960s did publishers seriously heed requests to improve the portrayal of minorities in textbooks, although the Conference on Education and Race Relations (1935) believed that the portrayal of minorities in textbooks contributed to racial antagonism (Grant and Grant, 63).

The 1968 Bilingual Education Act was passed as Title VII of the Elementary and Secondary Act. The Ethnic Heritage Studies Bill (1972) was the first official recognition of Congress of the diverse cultural background of the United States. It proposed that people living in a multiethnic society need a greater understanding of their own history and the history of others (Yao, 4). The Lau vs. Nichols Supreme Court case in 1974 led to a decision by the Supreme Court that schools must provide education in languages that meet the needs of students who attend the schools

(Aotaki-Phenice, 41). The National Council for Accreditation of Teacher Education (NCATE) included multicultural education as part of its accreditation criteria in 1977 (Grant, 95).

The multicultural education of the 1970s included programs on women and a variety of ethnic groups. In the 1980s multicultural/multiethnic education encompasses "other Americans whose life-styles differ from that of the status quo" (Pate and Garcia, 132).

The 1983 report "A Nation at Risk" by the National Commission on Excellence in Education brought education back to the basic subjects, leaving the task of multicultural education to individual schools (Yao, 7). Multicultural education is an emotional issue that precludes rational discussion among educators, but its importance has not been denied (Amodeo and Edelson, 3). Cultural pluralism figures prominently in all conceptualizations of multicultural education. A general acceptance of other people, acceptance of self, an openness to new ideas, and to an extent, an exposure to culturally and ethnically different people determine the acceptance of cultural pluralism within a society (Giles and Sherman, 204).

STATEMENT OF THE PROBLEM

Multicultural education "lacks the definitional clarity and common theoretical guideposts that are needed to give more intelligent direction" to this area of study (Bennett et al., 39). Educators are supportive of the concept and are anxious to see programs implemented in their school districts, but the programs have received very little attention at the state level due to recent budget cuts and low priority. The lack of consistency is especially evident in the development of materials.

Allport warns that children have already adopted the prejudices of their families and cultural environments by the age of six or seven (Hahn, 152). A study by the Council on Learning revealed students' inability to see the United States in the context of other nations. They magnified both the achievements and problems of this country as compared with others (Torney-Purta, 201). School teachers have vague ideas of differences in race, sex, class, and religion. They frequently fail to meet the needs of culturally different students and promote cultural tolerance among their students. Multicultural education was designed to increase cultural awareness and decrease ethnocentrism. Multicultural education must remain a vital component of American education in order to achieve cultural pluralism.

ORGANIZATION OF THE STUDY

The annotations in this study were organized into three main categories. The value of multicultural education and current status of the program at the national and state levels were examined in the first part of the study. Teachers' attitudes and professional practices were also explored.

The second section dealt with college and university courses designed to enhance cross-cultural awareness and tolerance. Some courses were general studies open to all students, while others were designed for the professional education sequence. Impact on student development using multicultural and non-sexist instruction on teacher trainees was investigated. Teacher trainees and classroom teachers shared their attitudes toward the programs and their utilization of multicultural materials and practices in the classroom.

The final section covered actual classroom experiences. It was divided into three groups: 1) the relationships between multicultural education and integration, cross-cultural learning, and classroom effectiveness, 2) modules and pilot projects used to increase cultural awareness or enhance the self-concept of minorities, and 3) the role of culturally balanced materials in a pluralistic society, with special emphasis on elementary reading texts and first-year college-level foreign language texts.

LIMITATIONS OF THE STUDY

Multicultural education is a fairly recent part of American education. Educators agree that the public schools are the tool to transform our nation into a culturally pluralistic society, but they are not clear on the specifics. They also agree that the area must include the cognitive and affective domains, skills and competencies (Bennett et al., 43). The programs are left to the discretion of the individual state, which has produced a variety of goals, objectives, courses, and methods. The lack of conceptual guidelines and the absence of a common set of criteria to assess effectiveness have produced a void in the field (Bennett et al., 39). Sources provide specific answers in some respects, but they often suggest further research.

GLOSSARY

bilingual - "having equal facility in the use of two languages," (Good, 1973, p. 62).

cultural bias - "the tendency to distort perceptually or cognitively in favor of one's own cultural or ethnic group and contrarily to distort in a reverse direction for other cultural or ethnic groups or individuals," (Good, 1973, p. 61).

culture - "the customary beliefs, social forms, and material traits of a racial, religious, or social group," (Webster, 1986, p. 314).

ethnocentric - "characterized by or based on the attitude that one's own group is superior," (Webster, 1986, p. 427).

global - "of, relating to, or involving the entire earth; worldwide," (Morris and others, 1976, p. 561).

metalinguistic - having to do with "the interrelationship between language and other cultural behavioral phenomena," (Morris and others, 1976, p. 824).

multicultural - that which includes "other Americans whose life-styles differ from that of the status quo," (Pate and Garcia, 1981, p. 132).

pluralism - a "state of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization," (Webster, 1986, p. 906).

prejudice - "the act or state of holding preconceived judgments or convictions," (Morris and others, 1976, p. 1033).

racism - "the assumption of inherited superiority and purity of certain races; often such assumptions are made the basis of discriminatory practices," (Good, 1973, p. 466).

self-concept - "the individual's perception of himself as a person, which includes his abilities, appearances, performance in his job, and other phases of daily living," (Good, 1973, p. 524).

sexism - "any arbitrary stereotyping of males and females on the basis of their gender," (Morris and others, 1976, p. 1187).

ANNOTATIONS

THE CURRENT STATUS OF MULTICULTURAL EDUCATION

Pate, Glenn S., and Garcia, Jesus, "Multi-ethnic/Multi-cultural Education: A Review of Program," Multiethnic/Multicultural Education 55:132-135, 1981.

The beginning of multicultural education emphasized the needs of Blacks and Hispanics. The 1970s brought emphasis on groups that included women and white ethnic groups. Today multicultural education has grown to include "other Americans whose lifestyles differ from that of the status quo." An extensive survey was conducted in 1980, in which the 700 members of the Social Studies Supervisors Association of the National Council for the Social Studies were sent a questionnaire. The first part was designed to determine the types of multicultural education programs, with special emphasis on prejudice reduction. The second part was designed to determine acceptance and permeation of the programs in the total curriculum. The results suggested a less than successful permeation of multicultural education in the overall program. Only half of the respondents indicated separate courses in the area. When multicultural units were part of an existing course, there was no pattern as to the best location of the units. For those respondents who hoped to use multicultural education as a tool to reduce prejudice, most used vague, affective terms. Their objectives included the following: "Students will demonstrate a positive self-concept and acceptance of others as reflected by their ability to interact with one another in positive ways." One school in Pennsylvania reported that they did not consider multicultural education a major goal, since "state testing programs indicate a very low level of prejudice" in their school. "We could sure use some reduction of prejudice." The second part of the survey, The Multi-ethnic Education Program Evaluation Checklist, identified the use of the community and provision for student experiences as the least developed area. The inference was that multicultural education was limited in the classroom and students have not been encouraged to try out-of-school experiences. The results indicated that multicultural education has not consistently played an active role in American education. There has been a great variety in the programs--what courses and grade levels are appropriate, objectives, understanding of terms, and even what is meant by multicultural education. The reduction of prejudice has played a small role in most programs. Multicultural education has remained a confusing area of study lacking in direction. (1, 2)

Mitchell, Bruce M., "Multicultural Education: A Viable Component of American Education?" Educational Research Quarterly 9:7-11, 1985.

An assessment of multicultural education programs was conducted in all fifty states to determine the extent of a national commitment. Twenty-six states reported having programs of this type. Only nine states required any sort of multicultural requirements for certification. The biggest problems facing multicultural education were funding losses, the lack of training for teachers, lack of mandated programs, the low priority of the programs, racism and sexism, and the recent emphasis on the basic subjects, which resulted in drastic cutbacks. Based on the accumulated data, the programs have been receiving little attention at the state level. The primary emphasis has still been on Bilingual Education, English as a Second Language, and busing. Comments pointed to a general lack of understanding as to the need for the programs. Some predominately white schools felt no need for such programs in their schools because they had no culturally different children. (32)

Freedman, Philip I., "A National Sample of Multiethnic/Multicultural Education in Secondary Schools," Contemporary Education 54:103-33, Winter, 1983.

Freedman solicited information through a questionnaire survey of secondary schools in the Northeast. He requested a statement of purpose and approach relative to multiethnic/multicultural education from the departments of education of 22 states and territories selected as representative of the variegated ethnic, geographic, and demographic profile of this country. Questionnaires were distributed to the social studies chairs of 315 senior high schools in those selected states. Twelve of the 22 state/territory departments of education responded, as did 102 of the 315 schools. Only three state/territory jurisdictions had definitive statements with regard to multicultural education, five had laws and/or policies related to bilingual education, and the others had no statewide philosophy. Eighty percent of the schools offered multicultural programs, with the majority of those confined to social studies departments. A few mentioned multicultural efforts in English literature classes. The highest ranked objective was that of "development of attitudes of tolerance, good will, and mutual respect," while the lowest ranked included, "understanding concepts of ethnicity and culture," and "understanding origins of stereotypical thinking." Prejudice reduction and amelioration of negative images of racial minorities were the motivating forces behind most programs. Multicultural courses have recently been described as mono-ethnic, studying one ethnic/racial group at a time. Our secondary schools have been offering little of what theoreticians consider to be multicultural. The pattern for the Northeast paralleled the nation. (32)

Burn, Barbara B., "Strength Through Wisdom: The Report of the President's Commission on Foreign Language and International Studies," Independent School, pp. 11-17, October, 1980.

The President's Commission on Foreign Language and International Studies was established in April, 1978, by a White House Executive Order to assess the need for foreign language and area specialists and to recommend appropriate programs at all academic levels. The commission, comprised of 25 members of diverse backgrounds, presented more than 60 recommendations to the White House in November, 1979. Elementary and secondary schools were essential components since young people were more likely to study a foreign language in college if they had done so in school. Similarly, students were more likely to take courses or even major in international studies if they had learned about other cultures through school or travel abroad. Teaching about the rest of the world belonged in the entire curriculum, not just in the social studies classrooms. The array of teaching materials on other countries and cultures produced in the past 25 years varied greatly in quality. Efforts were needed to stimulate and help teachers use the many outstanding available materials. The commission also called for the reinstatement of foreign language requirements in schools and colleges. Many schools have adopted the International Baccalaureate, which has a strong language and international studies curriculum. The commission called for establishing a private body to monitor and report on foreign languages and international studies. The National Council on Foreign Languages and International Studies was formed in May, 1980. The term "international" has recently been changed to "global," and "international" promoted the view that the nation-state was central to the philosophy of world affairs. (33)

Aotaki-Phenice, L., Kostelnik, Marjorie, "Attitudes of Early Childhood Educators on Multicultural/Multiethnic Education," Journal of Multilingual and Multicultural Development 4:41-46, 1983.

Aotaki-Phenice and Kostelnik designed this survey to measure multicultural/multiethnic attitudes of early childhood educators. Group A consisted of 46 educators and group B contained 31 early childhood teacher training students. The data was collapsed, due to the similarities in attitudes. Most of the educators agreed that there is a growing desire to include multicultural concepts within pre-school programs. They realized a positive self-identity is desirable and the ability to function in a pluralistic society should be a goal of education. The majority of the educators also agreed that children should be taught about cultural and ethnic groups in all schools, and the specific cultures of the children in the classroom should be included in the curriculum. They could not determine whether the pre-school children were able to identify racial differences among themselves, or to what degree the inclusion of ethnic similarities and differences in the curriculum could increase early success in minority children. (1)

Washington, Valora, "Impact of Antiracism/Multicultural Education Training on Elementary Teachers' Attitudes and Classroom Behavior," The Elementary School Journal 81:186-192, 1981.

The North Carolina Multicultural Education Survey sampled the behaviors and attitudes of more than 3,000 elementary school teachers to determine their attitudes toward multiethnic schooling, access to multicultural methods and materials, and utilization of those methods and materials. The survey, which was administered in January and February 1980, included scales on desegregation attitudes, multicultural education attitudes, availability of methods and materials, and classroom behavior. The attitude measures indicated teacher receptivity to multicultural education, but most teachers did not use appropriate methods or materials at all. half of the teachers had not displayed bulletin boards related to different ethnic groups, 71 percent had never used community resources to support multicultural education, and 64 percent had not planned activities in which students could try out cross-cultural experiences. Washington suggested training that would provide materials and model strategies for using the materials. This training, which would be an integral part of the existing curricula, would include the provision of multicultural materials, examples of model instructional methodology, and assistance in capitalizing on the unique learning strengths of individuals. It was noted that more successful examples of multicultural classroom behavior were found among more experienced teachers, Blacks and Indians, those holding degrees, and teachers with large proportions of poor or minority students. (36)

MULTICULTURAL EDUCATION AT THE COLLEGE LEVEL

Coller, Richard W., and Summers, John Mark, Cross-Cultural Training in the Community College, ED212344, 1981.

Kauai Community College in Hawaii has offered a course in cross-cultural training since the early 1970s. Hawaii has had a wide variety of cultures which have been brought together in close proximity. The authors chose Dr. James F. Downs as a consultant because he received acclaim for developing a cross-cultural program at the Peace Corps Training Center in Hilo, Hawaii. The first instructional materials were those used to teach Peace Corps volunteers, but additional resources were found in libraries and catalogs. Videotapes, films, and transparencies have been widely utilized in this course. The works of Edward Hall were used regularly, as were intercultural simulation games, discussions, lectures and exams. The course has typically drawn students from many cultures. One special feature of the course was the weekend camp retreat. The facilities included semi-furnished cabins and a modern kitchen. The cabins were isolated to prevent distractions. The students and instructors planned meals, cooked, and pooled their resources to create a feeling of unity. the instructors became participating members of the cross-cultural experience. Most participants hated to leave the camp after the weekend and said they wanted to stay for a longer period of time. People from all walks of life have given the class favorable reactions and enthusiastic endorsement.

Pyle, K. Richard, "International Cross-Cultural Service/Learning: Impact on Student Development," Journal of College Student Personnel 22:509-514, November, 1981.

An experimental group of 25 students from Alma College, Alma, Michigan, spent May, 1980, in a service-learning program in Woburn Lawn, a remote mountain village in Jamaica. They lived in close proximity to the village people and their involvement with the people was emphasized. Programs on Jamaica and the Third World were led by Jamaican government officials and the University of West Indies. Local people worked on the service project with the students. The control group consisted of 14 students who had been accepted for the program but were unable to participate. The Student Development Task Inventory (SDTI) was used to determine the impact on the experimental group. The total reliability coefficient was .90 and validity was established by the concurrent validity of the differential and congruent types. The total experimental group gain scores were higher than those of the control group. The comments of the students revealed a positive experience and all students offered to repeat their service project involvement. The college students discovered that they could live without many material possessions. A high percentage of the students considered joining the Peace Corps, appreciated the United States more, saw their values more clearly, and perceived the world better for their experience. One student commented that it gave him a reason to question his "own values, beliefs, and just basic way of life." (33)

Mahan, James M., "Native Americans as Teacher Trainers: Anatomy and Outcomes of a Cultural Immersion Project," Journal of Educational Equity and Leadership 2:100-110, 1982.

Indiana University has successfully sponsored a culturally-oriented field project involving student teachers and Native American schools. In nine years, 291 preservice teachers completed on-campus cultural preparation through workshops, seminars, films, readings, and interviews. The academic preparation before participants reported to a Native American community was used to eliminate less interested students and maximize the probability of site success for those students who participated. The teacher trainees went on to serve as student teachers and dormitory volunteer workers for 17 weeks in Bureau of Indian Affairs schools educating Hopi and Navajo youth. The teacher trainees made Native American friends, participated in cultural events, and linked their cultural learning to their own teaching strategies. The Native Americans taught the predominantly Anglo student teachers culture, adaption skills, ethnic understanding, and human commonalities, as well as pedagogy. A variety of scales and surveys were used to document positive attitudinal shifts. The substantial data collected should have encouraged other institutions to attempt similar cultural immersion projects. The project has operated at a cost of 17 percent higher per semester hour than Indiana University's conventional student teaching program.

Torney- Purta, Judith, "The Global Awareness Survey: Implications for Teacher Education," Theory Into Practice 21:200-205, 1982.

The Council on Learning, in cooperation with the Education Testing Service (Tonkin and Edwards, 1981; Barrows, 1981), surveyed approximately 3,000 students in 1980 to determine how much they knew about their world. The knowledge test, clustered around 13 global issues, was equally divided between freshmen and seniors. The test covered both cognitive and attitudinal dimensions. The mean score for freshmen was 41.9 and for seniors, 50.5. Education majors were the lowest group in performance; the average senior scored 39.8 and the average freshman scored 36.6. Seven predictor variables were chosen in order to examine hypotheses which could explain the poor performance of education majors. The regression analysis provided data relating seven majors, five subject area courses, foreign travel, and discussion participation were entered into a regression to predict the knowledge score, the multiple correlation was .6484. SAT/ACT was the strongest predictor. Findings suggested that travelling abroad, requiring more courses in geography and history, and newspaper reading and attention to international news may increase the level of global awareness. Metalinguistic awareness was predicted by the number of foreign language courses and attention to newspaper readings. To increase awareness of global problems, Torney-Purta recommended recruiting more intellectually able students into the education field, building an international perspective into a variety of courses, and requiring students in all fields to take more geography and history courses. Motivation was a difficult area to assess. Students were interested in meeting people from other countries, but this did not lead them to invest much time in global issues. The majority reported that they felt most comfortable with people from their own culture and they did not feel a kinship with a "human family." (31, 33)

Giles, Mary B., and Sherman, Thomas M., "Measurement of Multicultural Attitudes of Teacher Trainees," Journal of Educational Research 75:204-209, 1982.

The National Council for Accreditation of Teacher Education (NCATE) mandated that every teacher training provide "evidence of planning for multicultural education in its teacher education curricula including both the general and professional studies components" (NCATE, 1977, p. 4). The MUlticultural Attitude Questionnaire (MAQ) was developed to measure the multicultural attitudes of teacher trainees. The MAQ contained items related to social distance, acceptance of others, opinions on specific groups, variety in family and friends, and ethnic composition. The data were collected from over 380 undergraduate teacher trainees in a large Southern university. Students represented all social class levels. Only 16 of the students were not white. Flexible individuals showed greater interest in personal contact with students of other ethnic or racial groups and reported greater diversity of backgrounds among their friends. Higher dogmatic scores wee associated with a lower acceptance of others, while students with a more internal locus of control showed a greater acceptance of others. Students who were in elementary education, grew up in a metropolitan area, or had religious affiliations other than Protestant were more interested in personal relationships with students of other racial/ethnic groups. (2)

Grant, Carl A., "Education That Is Multicultural and Teacher Preparation: An Examination of the Perspectives of Preservice Teachers," Journal of Educational Research 75:95-101, 1981.

This study was designed to discover the amount of multicultural training received by preservice teachers in a large Midwestern university. Seventeen white students were given an interview inventory of 15 questions at the conclusion of their three final semesters in the professional education sequence. Although most of the students had received additional multicultural training, very few of them put this training to use after they began student teaching. Less than half of the students reported doing projects that included aspects of multicultural education, incorporating multicultural education into their classrooms, or doing anything outside of the classroom to increase their own awareness of education that is multicultural. The student teachers noted a lack of time and very few classroom problems in this area as their reasons for not incorporating multicultural education. The majority of student teachers felt comfortable discussing multicultural education, but very few accepted it as part of their practice teaching. The students did not view their classrooms as a possible gather of human diversity. When discussing contributions of people from various groups, one woman said that she could not think of any contributions of people from various cultural, racial, and economic groups. the students failed to see that what was taught and how it was being taught were culture-bound. (2, 33)

Henington, Mack, "Effect of Intensive Multicultural, Non-sexist Instruction on Secondary Student Teachers," Educational Research Quarterly 6:65-75, 1981.

Seventy-three pre-service secondary student teachers at Kansas State University participated in this research. Its purpose was to determine whether multicultural and non-sexist instruction could modify the knowledge, attitudes and personal values toward children perceived as disadvantaged by race, color, sex and/or ethnic background. Three instruments and a personal information sheet were used to acquire data on a pretest, posttest, and post-posttest basis. A Multi-Factor Attitude Inventory measured attitudes toward race, sex, culture and ethnicity. A Personal Orientation Inventory measured the personal values of the students. An instrument concerning racial knowledge acquired information dealing with the knowledge of each subject as related to racial and sex stereotyping/discrimination, and racial and ethnic awareness. The personal information sheet provided facts on ten demographic variables. In order to use a version of the Solomon Four Group Design (Solomon, 1949), the control and experimental groups were randomly divided into two control and two experimental subgroups. The primary modifications were the lack of complete random assignment to groups and the use of a post-posttest. The students in the two experimental groups received a total of 11 hours of formal instruction in multicultural and non-sexist education. They read a book related to curriculum in a desegregated school, which was associated with their daily instruction. The experimental subgroups also visited a Mexican-American school and a Black school. The control subgroups attended their normal classes. Significant attitudinal differences were found between the control and experimental groups. Racial awareness and non-sexist knowledge of those students who received the special classroom training were increased dramatically. In the post-posttest 26 days after instruction, the students in the experimental group retained significant knowledge. Henington suggested programs of longer duration to promote a greater impact on attitudes and longer retention of knowledge.

Grant, Grace E., "Ethnicity, Exceptionality, and Teacher Education," Learning Disability Quarterly 6:506-512, Fall, 1983.

The National Council for Accreditation of Teacher Education included a standard on multicultural education programs as well as for elementary and secondary programs (NCATE, 1976). Grant wanted to determine whether the interest in overlapping ethnicity and exceptionality had influenced the professional training of special educators. She performed a content analysis of recent statements of professional competence for learning disability specialists and commonly used curriculum materials. The Code of Ethics and Competencies for Teachers of Learning Disabled Children and Youth (DCLD, 1978) outlined 308 professional competencies in 11 areas and explicitly mentioned a sensitivity to cultural differences in only one area. Another document, Inservice Programs in Learning Disabilities (1981a) included student characteristics in two of its six recommendations. In introductory special education texts, an average of 2.7 percent of the text space and 4.5 percent of the total pages was devoted to the culturally different exceptional child. In learning disabilities textbooks, an average of 0.4 percent of the text and 0.6 percent of the total pages was devoted to multicultural issues. The topics related to ethnicity did include exceptionality, policy issues, and curricular adaptations. Teacher education programs have not failed simply because a multicultural view has not permeated these analyzed documents. Effective teachers may have been incorporating multicultural issues in discussions, lectures, and additional reading assignments.

MULTICULTURAL EDUCATION IN THE SCHOOL
Effective School Practices

Walberg, Herbert J., and Genova, William J., "School Practices and Climates That Promote Integration," Contemporary Educational Psychology 8:87-100, 1983.

More than 1,480 juniors from desegregated high schools were given questionnaires to determine the effects of six school practices on racial/ethnic integration. Racial mixing, staff models and staff support for integration, security, racial fairness, and multicultural exposure, along with 13 school climate factors and 16 control factors were analyzed to explain integration attitudes and practices. Racial mixing did not guarantee positive interracial/ethnic behavior, but was necessary for the development of those attitudes. A staff that was perceived as being integrated was more likely to promote integration among students. Staff members who overtly supported integration were beneficial to the integration process. Schools in which students felt secure from the threat of imminent conflict were more supportive of integration. Those students who believed they were fairly treated by staff members developed more interracial tolerance. Programs designed to present students with factual knowledge of various cultures and the similarities and differences among cultures were likely to counteract stereotypes based on limited information or misinformation. Multicultural education, along with staff support, positive behavior toward integration, and informed understanding encouraged mutual respect among ethnic and racial groups. (33)

King, Edith W., "Promising Practices in Teaching Ethnically Diverse Children," Momentum, pp. 38-40, February, 1983.

The Denver schools have recently been receiving hundreds of new students from three particular ethnic groups--the Hmong from Southeast Asia, the Vietnamese of the "boat people" migration, and Mexicans from across the border. Denver schools became the site for the project "Identifying Promising Practices in Teaching Ethnically Diverse Children in the Elementary School," which was supported by the Western Interstate Consortium on Higher Education Ethnic Intern Program of Boulder, Colorado, the University of Denver School of Education, and the Denver public schools. Fifty-three ethnically diverse classrooms and their respective teachers were identified for the study. The Multicultural Classroom Checklist for Identifying Promising Practices in Ethnically Diverse Classrooms was used to assess the areas of social interaction, classroom environment, rules and routines of the classrooms, cultural continuity, and the teachers' strategies for working with ethnically diverse children. Each teacher was interviewed about his/her education, personal background, experience working with parents, and general attitudes toward ethnically diverse children. The results of the study showed the qualities of an effective teacher who works with these children. This kind of teacher created a warm classroom atmosphere, individualized the curriculum for each pupil, gave encouragement freely, and was flexible. The classrooms reflected the ethnic diversity of the children. The model for the teacher was interested in learning about the culture of his/her students and used this information to enhance the learning experience. The physical arrangements encouraged students to work together face to face. The model classrooms would have provided an effective strategy for all children, not simply those who were recent immigrants. (33)

Strasheim, Lorraine A., "Broadening the Middle School Curriculum Through Content: Globalizing Foreign Languages," Action for the 80's: A Political, Professional and Public Program for Foreign Language Education, Skokie, Illinois: National Textbook Company, pp. 129-145, 1981.

Global education has been a method used in all K-12 disciplines. It has focused on what to teach instead of how to teach. The role of foreign languages in global education has recently been challenged because middle school foreign language classes have not taken into consideration the needs of the learners. Our schools have not adequately prepared millions of American students to exist in an interdependent world. Global education included the following: some basic cross-cultural empathy, ability to communicate with people of other cultures, global issues and the calculus of interdependence, and acceptance of the responsibility for the well-being of those who follow us. In a Gallup Poll of the Public's Attitudes Toward the Public Schools (1979), 60 percent stated that they felt that the "interdependence of nations--foreign relations" were indeed "essential subjects" (p. 40). Other comments revealed that our students must develop keener awareness of other people, as well as a greater sensitivity to attitudes and lifestyles. Foreign language teachers have overestimated the amount of culture they have been teaching. Global education dictated that one-third of the instructional time is spent on cross-cultural contrastive studies and/or transnational issues. Teaching culture includes: teaching vocabulary with visual cultural referents, paying special attention to cultural meaning, using "optional" cultural readings which have previously been ignored, teaching the hows and whys of cultural behavior, and approaching readings from the standpoint of content instead of grammar. Schools have been losing the benefit of interdisciplinary cooperation and the chance for more holistic education for America's youth. (32)

Wilson, Angene H., "A Case Study of Two Teachers with Cross-Cultural Experience: They Know More," Educational Research Quarterly 8:78-85, 1983.

Angene Wilson described two sixth grade teachers who gained cross-cultural experience by travelling abroad and how they used this information to teach world studies. The teachers, Angela Denner and Michael Worth, utilized bulletin boards, games, souvenirs, snapshots, role playing, news articles, guest speakers, and learning centers to bring an international feeling to their social studies material. The classes included a great deal of discussion on similarities and differences between the United States and other countries. Guest speakers from other countries an American citizens who have travelled abroad were asked to share their travel experiences in the classrooms. The teachers' cross-cultural experience developed confidence and led them to new interpersonal relationships. This enthusiasm was transferred to their respective classrooms. The two teachers tried to get the students to relate to other people in the world and to the world as a whole. Worth remarked that knowledge was his key to more effective teaching. He stated, "I was able tot ell them more than the book held, to go beyond and even question the book as I talked with them." Worth and Denner have been teaching their students that participation in the world and knowledge about the world are two vital areas.

Cultural Modules

Hornberger, Timothy R., A Curriculum to Change Attitudes Toward the Amish ED232950, 1982.

Hornberger's study was intended to improve the attitudes of non-Amish children toward Amish children. The control and experimental groups were students at Manheim Township Middle School, Lancaster, Pennsylvania. The experimental group studied the Amish through a six-week, eight hours a week, reading/language arts program. The children read literature about the Amish, visited an Amish farm and school, wrote short stories and poems about the Amish, played Amish games, and cooked Amish food. The control group studied Canada. Hornberger developed a semantic differential based on various facets of Amish life. The unfavored poles of the semantic differential were given the score of one and the favorable poles were given the score of five. The experimental group had a significant change in attitude, while the control group revealed no significant change. Those students who studied the Amish saw them as more peaceful and gentle after their six-week study. The students had very little understanding of this religious group prior to the experiment although many of them lived near Amish settlements.

Clark, Beatrice Stith, Learning to Teach the Cultures of Developing Nations in the Foreign Language and Literature Classroom, ED253091, 1985.

Project AFCELL (African Cultural Elements in Language Learning) consisted of modules based on the cultures of South and Central America, Black French Africa, and the French Caribbean. Clark received a grant to develop visual or non-print materials for six Spanish and eight French modular units. She travelled with several photographers to three South American countries with large Black populations (Colombia, Ecuador and Venezuela), three Francophone African countries (Ivory Coast, Senegal and Togo), and the French West Indies. The project offered beginning French and Spanish college students a chance to extend their cultural awareness beyond the typical eurocentric viewpoint. Goals for AFCELL included elimination of cultural arrogance from out lives, avoidance of historical stereotypes and awareness to the lifestyles of different cultures. Clark noted the shortcomings of Americans' knowledge of Third World cultures. Ethnocentric attitudes have been implied or even outwardly manifested in many aspects of our lives. Cultural biases have been encouraged through educational materials. French texts have typically included very little material on French Black Africa or the French Caribbean. Spanish textbooks have devoted little space to Afro-Hispanic culture, although many Central and South American countries have sizable Black populations. The modules presented rich cultural heritages of the various regions and quickly improved the students' level of geographic literacy. This program was also encouraged to be used in areas that have received many recent immigrants--Haitians, Puerto Ricans, Cubans, and Central and South Americans. One professor at a university in Miami used the Afro-Hispanic modules to teach Black collegians about Afro-Cubans. He hoped to lessen resentment against recent Cuban immigrants, who were seen as job competitors. (34)

Lee, Mildred K., Attitudinal Changes in a Cultural Heritage Course About Black Americans, ED195622, 1978.

Lee attempted to assess attitudinal changes of students who took a 15-week course on the cultural heritage and current status of Black Americans. The students were enrolled in the graduate program of a large New York City university. Lee noted that attitudinal changes precede any behavioral changes, so the program was aimed at both the cognitive and affective domains. The classes consisted of a mixture of discussion, lectures, human relations films, field trips, small and large group activities, and guest speakers. Written assignments measured students' acquisition of factual knowledge. Attitudinal changes were determined by means of a questionnaire given before and after the session. The questionnaire required the student to anonymously agree or disagree with 20 statements. An identical process was used to obtain a total score and mean for each student on the pretest and posttest. The data showed a considerable difference at the .05 level between the pretest and posttest means. Lee emphasized that a program to cause attitudinal change and improve race relations must utilize both the cognitive and affective domains.

Hahn, Sidney L., "Building the Foundation for Global Citizenship: A Pilot Project," The Modern Language Journal 67:152-157, 1983.

Hahn described a pilot project designed to develop positive attitudes in young children toward children of other cultures; in this particular case, Mexico. He also provided experience for university students planning to teach at the secondary school level. The project involved 24 volunteers from an interdisciplinary team of social studies, modern languages, and art students from Nebraska University, elementary, secondary, and bilingual professors from Nebraska University, and the principal and first grade teachers from Holmes School, Lincoln, Nebraska. Activities designed in the area of language and concept development were taught to first grade students over a five-week period. Children learned simple Spanish vocabulary then played games to reinforce that learning, danced traditional Mexican dances, and tried such foods as nachos and guacamole. The university students assessed the attainment of each objective and documented their statements with specific examples. The circle discussions and vocabulary learning lessons were tape recorded then later analyzed for evidence of accomplishment of every objective. All goals were achieved. The university students also emphasized stressing the similarities first in order to appreciate other people. They also discovered the need for emphasis on values rather than mere factual information. Global education worked primarily in the affective domain. (3)

Long, Roberta, "Soviet Children's Books: Expanding Children's Views of the Soviet Union," Journal of Reading 27:418-422, February, 1984.

This study was conducted using a group of seventh grade children in Birmingham, Alabama. They read books, originally written in Russian and translated into English, about the lives of Soviet children. Before reading the books, each student wrote an imaginary story about travelling through Russia. They included information they had about Soviet life. The stories showed that the students held many misconceptions about the lives of Soviet children. They painted a picture of the Soviet child as being poor, rural, and a hard worker who wanted to be free but could not. Nearly 50 examples of Soviet children's literature were available. After reading several books, each child wrote another story comparing the lives of Soviet and American children. The stories revealed that the literature enhanced their global understanding. They realized that lifestyles are related to many factors including geography and occupation. The children saw that it is impossible to generalize about Soviet children. The information was more valuable to them than if they had simply memorized facts about Russia. New perceptions developed from reading were able to break down stereotypes about the Soviet lifestyle.

Gimmestad, Beverly J., and de Chiara, Edith, "Dramatic Plays: A Vehicle for Prejudice Reduction in the Elementary School," Journal of Educational Research 76:45-49, 1982.

Programs that focused only on the cognitive domain have not always changed students' behavioral and affective dimensions of prejudice. In an effort to reduce prejudice in two public elementary schools in New York City, children in an experimental group read four plays, focusing respectively on Jewish, Chinese, Puerto Rican, and Black ethnic groups. Children in a control group did not read the plays but were given the same knowledge and social distance tests as the experimental group. After reading each play the students in the experimental group were required to examine the economic, political, and sociohistorical factors that contributed to the events. Other post-play activities were used to encourage affective gains. Significant differences were noted on the posttest scores of children in the experimental and control groups. The attitudinal findings supported the findings of Cohen (1973), Slavin (1979), and Wiegel et al. (1975), that small ethnically heterogeneous groups of students who work together on learning tasks were some degree of success is guaranteed tend to develop positive attitudes toward one another. (33, 36)

Luftig, Richard L., The Effects of Schooling on the Self-Concept of Native American Students, ED220227, 1982.

Available data concluded that American Indian children have a lower self-concept when compared with Anglo children. Techniques that have successfully worked to enhance self-concept in Anglo children have not produced the same results with Native Americans. Encouraging Native Americans to practice self-praise created a conflict between cultural norms and teacher demands. In many Native American cultures it was and still is though to be ill-mannered to speak of one's accomplishments. Cultural awareness programs aimed at this ethnic group have not proven successful. Participation in a Native American culture heritage education program led to the perception where the student saw himself as a "bad person but a good Indian." Increasing the Native American child's popularity with Anglo classmates has also failed because Native Americans are less sensitive to clues of acceptance or lack of acceptance. Finally, mainstreaming has not enhanced the self-concept of minority and handicapped students. Luftig included several steps to improve the self-concept of the Native American children. He stressed the need for teachers who are aware of cultural differences and are skilled in techniques of cross-cultural communication. Luftig suggests helping Native Americans form appropriate self-comparison groups in heterogeneous classrooms. Comparing themselves to all other class members negatively affected self-concept. Successful programs have allowed these students to develop bicultural modes of interaction. The model school counselor who has familiarized himself/herself with tribal beliefs, norms, and cultural values has proven to be quite helpful. He/she has tried to convince students that academic school difficulty does not affect whether or not they are liked by teachers. That counselor has also worked with classroom teachers to discourage a competitive atmosphere, since the Native American culture has reinforced cooperation and shared property.

Comas--Diaz, Lillian, Arroyo, Antonio L., and Lovelace, Juan Carlos, "Enriching Self-Concept Through a Puerto Rican Cultural Awareness Program, The Personnel and Guidance Journal 60:306-307, January, 1982.

Recent literature has pointed out that many of the academic problems of Puerto Rican students may be attributed to the cultural differences between the Puerto Rican families and the schools, as well as the lack of responsiveness of the schools to those differences. Greene and Zirkel (1971) found that academic achievement was significantly related to self-concept and Puerto Rican students on the mainland have the lowest self-concept scores when compared to Anglos and Blacks. Comas Diaz et al. developed a cultural awareness program in an inner city elementary bilingual classroom. The administrator of the program was a Puerto Rican male working as a community health worker. The program emphasized the examination of the interrelationships of various elements in the Puerto Rican culture, for example, the' relationship between institutions and cultural values. Students were pretested and posttested on cultural awareness and they were preassessed and postassessed on self-concepts using the Primary Self-Concept Inventory (Muller and Leonetti, 1974). The PSCI was also standardized with a Spanish-speaking population and had adequate validity and reliability coefficients (Muller and Leonetti, 1974). The sign test, a nonparametric statistic, was used to analyze the prescores and postscores in the cultural awareness on self-concept. Significant results were found in the total self-concept scale, the personal self domain, and the intellectual self domain.

Textbooks and Other Materials

Bennett, Clifford T., Burbach, Harold J., and Cruz, Jose, "A Conceptual Framework for Selecting and Evaluating Multicultural Educational Materials," Journal of Social Studies Research 8:39-52, Fall, 1984.

The lack of conceptual guidelines and the absence of a common set of criteria to assess effectiveness have produced near chaos in the area of multicultural education materials. A computer search in the ERIC system for multicultural documents revealed sets of materials in grades K-12 subject areas. A content analysis was performed on 426 materials classified as curriculum in the categories of preschool/elementary, junior/senior high, and grades K-12. At the preschool/elementary level, approximately one-fifth of the materials focused on the affective domain, one-fifth dealt with skills and competencies, and the remainder focused on cognitive objectives. Secondary materials revealed approximately 20 percent affective materials, 11 percent skills/competencies development,a nd the rest in the cognition category. The cognition items were cultural diversity in America, comparing nonwestern cultures, and bilingual instruction. Instructional materials for grades K-12 include approximately 11 percent for affective objectives, 16 percent for skills/competencies, and nearly three-fourths for the cognitive domain. Virtually no interdisciplinary materials existed in the combined areas of math, science, social studies, and language arts. Existing materials have basically been designed for specific content purpose and have been of limited general use. (1, 3, 5, 32, 34)

Arizpe, Victor, and Aguirre, Benigno E., "Mexican, Puerto Rican, and Cuban Ethnic Groups in First-Year College-Level Spanish Textbooks," The Modern Language Journal 71:125-137, 1987.

Arizpe and Aguirre selected 18 first-year college Spanish texts to determine how Mexican, Puerto Rican, and Cuban ethnic groups were presented. The major categories of insufficiency were stereotypes, oversimplification, factual inaccuracies and omissions. The two authors cited numerous examples in each category. One common misconception was that all three of the ethnic groups share the same problems. Valencia (1980, p. 364) stated that "they all face the same problems of trying to obtain an education, a job, and an adequate level of life." Many of the texts carried the field worker image of Mexican Americans. Mujica (p. 277) placed the number of illegal Latin Americans in the "hundreds of thousands," while the United States Naturalization and Immigration Service estimated between three to eight million (Bean; Faegin, p. 266). Mujica also stated that Puerto Ricans and Mexican Americans work as unskilled laborers because they do not have marketable skills. Photographs of Mexican Americans working in the fields or Mexicans crossing the river to the United States contributed to an unfavorable bias for these minorities. Stillman (1979, p. 424) noted that the cultural objective of one of the chapters of the textbook was to present "two aspects of Mexican American life . . . : illegal aliens and bilingual education." Arizpe and Aguirre stressed choosing cultural materials with care. Cultural materials should be presented with sensitivity, so as not to worsen intergroup relations. Ideas need to be expressed in a clear, concise manner to avoid any misinterpretation. They also included a list of resources that present United States Hispanic ethnic groups in a realistic manner.

Schwartz, Lita Linzer, and Isser, Natalie, The Role of Elementary Textbooks in a Multicultural Society, ED228158, 1983.

Schwartz and Isser examined readers, geographies, histories, social studies textbooks, and teacher manuals used in elementary schools during the period of the "great immigration," 1880-1920; the era during which the civil rights movement evolved, 1950-1972; and the decade 1973-1982. They looked for mention of non-Anglo and non-Protestant groups. Schwartz and Isser found little concern for other cultures during the first period. The few history texts that included other cultures contained mostly negative statements. The books published in the 1950s and 1960s did not present much change. A few pictures of non-Caucasians, usually Blacks, were added after the 1966 Congressional hearings on the content of textbooks. The most recent period to be examined showed that publishers have started to offer more racially-balanced texts. Today's stories have reflected a wide variety of minority groups and their contributions to our society. Stereotyping has continued to exist to a small degree. Teachers' manuals have been offering suggestions concerning instruction in our pluralistic society. These textbooks have become an integral part of education in our diverse society. Children's perceptions of other ethnic groups have been determined in the school setting before adolescence.

Grant, Carl A., and Gloria W. Grant, "The Multicultural Evaluation of Some Second and Third Grade Textbook Readers--A Survey Analysis," Journal of Negro Education 50:63-74, 1981.

Three widely used reading textbooks were selected for analysis of minority representation with respect to diversity, setting, and involvement. A total of 57 elementary school educators used the Multicultural Textbook Survey evaluation Instrument, which was created by the authors. Almost 60 percent of the stories involved all-majority, 29 percent were multicultural, and only 11 percent were all-minority stories. The location of the stories was fairly evenly distributed among urban, rural, and suburban settings. The middle socioeconomic status was involved in over 50 percent of the stories, while the lower and upper classes were involved in much smaller proportions. The combined proportion of Asian, Hispanic, Native American, and other minority character involvement did not reach the same proportion as that of the Black characters. For almost all categories, majority group characters showed the highest proportion, followed by Blacks, Hispanics, Asians, and Native American characters. The Grants suggested guidelines to examine texts for racial bias. Some of the textbooks appeared to be racially balanced due to illustrations, but minority characters were given a much smaller proportion of dialogue. They recommended discussing bias with students to help them learn how to identify and eliminate ethnic and racial bias. When evaluating materials for bias, teachers should consult with individuals from different backgrounds.

Logan, John W., and Garcia, Jesus, An Examination of Ethnic Content in Nine Current Basal Reading Series, ED214101, 1982.

Commercial guidelines were available from MacMillan (1975) and Houghton-Mifflin (1981) to determine to what extent Blacks, Hispanics, and Native Americans were depicted in their basal reading series. MacMillan guidelines included: 1) representing Blacks in all communities and socio-economic classes, 2) honestly treating issues of concern to modern Indians, and 3) showing Hispanics in a variety of roles. Houghton-Mifflin guidelines include: 1) presenting minority members in the full spectrum of jobs, 2) showing positive relationships between members of different minority groups and between members of minority groups with members of the majority groups, 3) recognizing economic and social barriers that limit minorities, 4) showing relationships between older people and people of all ages, and 5) accurately depicting the experiences of minorities in the United States. Logan and Garcia examined the ethnic content in nine current basal reading series. Their concern was for a balanced ethnic portrayal. No single basal series offered more ethnic content than the other series. Nearly all of the reading series offered more stories about Blacks than stories concerning Hispanics, Asians, and Native Americans. They recommended that publishers include additional stories related to Hispanics since governmental reports indicated that by the turn of the century, our Hispanic population will have become our largest minority nationwide. It was also emphasized that classrooms with Hispanic students need supplementary Hispanic literature.

SUMMARY

There was still a general lack of understanding as to the need and direction for multicultural education. Many predominantly Anglo-American school districts felt little need for such programs due to the lack of culturally different children. While many educators agreed on the importance of multicultural education for all age levels, they could not agree on the placement of these courses. The primary emphasis at the elementary level has been on Bilingual Education and English as a Second Language (Mitchell, 7). Most units at the secondary level have been located in social studies classes. Several English literature courses have provided cross-cultural learning for junior and senior high students. Even foreign language classes have been teaching much less culture than they realize (Strasheim, 134). Schools have been missing the benefit of interdisciplinary cooperation to increase cross-cultural learning. Although most programs have been designed for the reduction of prejudice, goals were often vague and affective (Freedman, 131). Over 60 percent of multicultural materials dealt with the cognitive domain (Bennett et al., 50). Multicultural experience has been limited to the classroom, as students have not been encouraged to attempt out-of-school cross-cultural encounters. Schools have not taken advantage of community resources such as foreign students, immigrants, or Americans who have travelled abroad. Major problems included lack of teacher training, lack of mandated programs, low priority of the programs, and funding loss due to the recent emphasis on the basics (Mitchell, 10).

Cross-cultural experiences, either in general studies or student teaching courses, offered valuable training for college students. Those who participated reported positive attitudinal changes and were quite willing to repeat

their involvement. Some later joined the Peace Corps (Pyle, 513). In general, college student knew very little about our world. Travelling abroad, requiring more history and geography courses, reading newspapers, and studying a foreign language have had a significant effect on global awareness (Torney-Purta, 201). The term "global" has replaced "international" to leave behind the notion of separate identities of nations (Burn, 12). Student teachers and classroom teachers who have received multicultural instruction reported positive attitudinal changes, but a rather small percentage actually incorporated that training into the curriculum. They could not see that what is taught and how it is taught are culture-bound (C. Grant, 100).

The model multicultural teacher created a warm classroom, gave encouragement freely, was flexible, and individualized the curriculum for each pupil. That teacher was anxious to learn about the heritage of his or her students and incorporated that knowledge into the classroom (King, 39). The model school with regard to effective integration had sufficient multicultural exposure, racial fairness and mixing, and staff models and support (Walberg and Genova, 87).

The teaching modules produced a positive impact on those students receiving instruction. Units that include books, stories, plays, dances, field trips, food and/or other strategies to promote cultural awareness were more effective than the simple memorization of facts. Programs to enhance self-concept among minority students were also beneficial. Small, ethnically heterogeneous groups who worked together on learning tasks that guaranteed some success tended to develop more positive attitudes toward each other (Gimmestad and de Chiara, 49).

Textbooks and other materials have varied considerably with respect to cultural diversity and fairness. Elementary reading texts have become much

more racially and ethnically balanced since the 1950s and 1960s. Black characters were the most prominent minority, while Hispanics, Asians, and Native Americans failed to receive much attention. Many teachers' manuals did offer suggestions concerning instruction in a pluralistic society (Grant and Grant, 74). Foreign language texts continued to present a narrow view of culture. College-level Spanish texts promoted the stereotypes of Hispanics, excluded information on Afro-Hispanics, and combined Hispanic ethnic groups into one large minority. College-level French textbooks virtually ignored French-speaking people of African background. Both Spanish and French books have taken the typical eurocentric point of view (Clark, 4). Although the past two decades have seen a considerable increase in the production of multicultural materials, their quality and usage varied greatly. Very few interdisciplinary materials existed. Current materials have been designed for specific purposes and were of limited general use (Bennett et al., 51).

CONCLUSIONS

Accumulated data show that multicultural education receives little attention although educators do favor such programs. Placement of units varies according to the school, grade level, and content area. Prejudice reduction is a primary force behind the programs, but students are not usually encouraged to utilize their knowledge in real-life situations. Units deal primarily with the cognitive domain, while objectives are often affected and rather vague.

Colleges have met with a high degree of success with cross-cultural courses. Students value their training, appreciate their own ways of life, clarify their values, and begin to perceive a place for themselves in the world. Geography, history, and foreign language classes improve global awareness and appreciation for our country. Pre-service and classroom teachers that have received multicultural training do not always transfer those skills into the classroom.

Units that include a variety of activities are quite helpful in increasing cultural awareness and tolerance, as well as discouraging ethnocentrism. Schools that include multicultural programs, promote racial mixing and fairness, and foster a secure environment with staff support and encouragement have met with successful integration. Elementary reading textbooks have become more racially and ethnically balanced in recent years. Foreign language texts often contain material that promotes stereotypes and excludes pertinent information. Many multicultural materials are available for classroom use, but some still contain ethnic or racial bias.

RECOMMENDATIONS

It is recommended that:

1. Schools focus on multicultural education as an integral part of existing curricula. They must provide materials, examples of model instruction, and assist teachers in identifying and capitalizing upon the unique features of their students (Washington, 199).
2. Multicultural units are aimed at both the cognitive and affective domains, since affective changes precede behavioral changes. A variety of materials and learning activities provide more meaningful instruction than simple memorization of facts.
3. Small, ethnically heterogeneous groups work together on learning tasks that guarantee some success to develop more positive attitudes toward each other (Gimmestad and de Chiara, 49).
4. Colleges and universities require more history, geography, and foreign language courses to enhance cultural awareness and discourage ethnocentrism.
5. Teachers carefully examine all materials for racial or ethnic bias.

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